E.10.27

A

SERMON

Preached *July*, 5th. on the Occasion

OF THE

Late Rebellion.

By *JOHN PETTER*, M. A.

LONDON,

Printed for *Samuel Walsal*, at the *Heart* and *Bible*, near the *Royal Exchange* in *Cornhil*. 1685.

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JOH. XXI. 22.

——If I will that he tarry till I come, what is that to thee? Follow you me.

——Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σὺ ἀκολούθει μοι.

OUR Saviour ſaith unto St. *Peter* in the nineteenth verſe of this Chapter, *Follow you me*; (*i. e.*) to Death: But he being backward and neglectful of that which he was called to, and too much pragmatically inquiſitive into St. *John*'s buſineſs; ſeeing him, ſaid, *Lord, what ſhall this man do?* verſ. 20. What ſhall he do for thy Name? What ſhall his Fate be? Whether ſhall he, becauſe he loves thee much, glorifie thee likewiſe by Death, as well as I? Or whether ſhall he be free from the Puniſhment of Martyrdom, and I only follow thee? All which was a great Curioſity in St. *Peter*, however it came to paſs; whether out of that great love he bore to St. *John* his Colleague, or for that he deſired a Companion in his Sufferings:

Sola-

But upon what ſcore ſoever it was, we have Chriſt's Reprehenſion of it ſubjoyned in the words of my Text, *If I will that he tarry till I come, &c.* As if he ſhould have ſaid; Be not you ſo inquiſitive about him, nor ſo backward in your ſelf: Take heed, that while you caſt your Eye upon him, you neglect not that which is enjoyn'd you, *I will that you follow me.*

The Words are partly *CORRECTIVE*, and partly *DIRECTIVE.*

1. *CORRECTIVE* of St. *Peter's* Curioſity with a ſevere Check; quickly taking up his τί δὲ οὗτος; *What ſhall this man do?* with a τί πρὸς σε; *What's that to thee?*

2. *DIRECTIVE* of his own future Courſe of Life, ſuddenly putting him upon what was beſt for him to do, with a σὺ ἀκολούθει μοι, *Follow you me.*

In the former, the Reprehenſory Part, we have,

1. Chriſt's *Hypotheſis*, or Suppoſition concerning *John's* tarrying; *If I will that he tarry till I come.*

2. The Reprehenſion it ſelf; wherein our Saviour anſwers *Peter's What* with a *What's that to thee?*

(1.) Chriſt's

(1.) Christ's *Hypothesis*, or Supposition concerning *John*'s tarrying; *If I will that he tarry till I come.*

It would be needless at present to give you the various Readings of these words; for Christ seems chiefly to check St. *Peter*'s Curiosity; and so all of them may fall into one sence: The Result of the business is then in these two words, *Tarrying*, and *till I come.*

Tarrying here by St. *Chrysostom* is read according to the word, (*i. e.*) *If I will that he tarry* here, and be not sent abroad into the World, as the rest.

Others say, this *tarrying* is, not dying; but then the difficulty lies in *till I come.*

Some understand it of the end of the World, but then St. *John* must be now alive.

Others understand Christ's Metaphorical Coming, (*viz.*) by his Power and Vertue, as he did by *Titus* and *Vespatian* to destroy *Jerusalem.*

But if we will search the Scriptures, they will clear us in this point; for there we shall find a threefold Coming of Christ, *ad, in, contra homines*; the first is past, the last is yet to come, the second is his coming in the Promulgation of his Gospel; and that St. *John* lived to see.

In *Mat.* 16. 28. we have the parallel of this place;

place; *Verily there be ſome ſtanding here, that ſhall not taſte of death until they ſee the Son of Man coming in his Kingdom*: Which *taſtiing of death* correſponds with *tarrying* (in the Text) *the Son of Man's Coming*. *Till I come*, and *the Kingdom of God*, what is it, but the full Manifeſtation of the Goſpel, to the Converſion of the World? which how largely it was ſpread abroad, St. *John* tarryed to ſee, even in the days of *Trajan* the Emperour.

From the words of the *Hypotheſis* thus explain'd, I paſs to the ſecond part, the Correction, *What's that to thee? Ad te, quid ad te?* ſo the *Syriack* doubles it with an emphatical Check, to denote to us, that this Sin, where-ever it is found, deſerves a Check, and a ſevere one too.

You may therefore learn from hence, that if any Priviledge, Benefit or Honour be granted to another man, which is denyed to you, not to think much, or be continually murmuring at it, and ſaying, *Quid autem hic?* For if Chriſt ſpared not St. *Peter*, who had at that time (as many write) undertaken the care of the whole Church; how much more ſeverely ſhall he reprove you with a *What's that to thee? Follow you me*, do you your own duty diligently in that Station wherein God hath placed you; σπάρτην ἔλαχες αὐτὴν κόσμει.

But this is a Vice which may juſtly be taxed

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in these our times: And more especially in those who busie themselves in publick matters, above their reach; such Busie-bodies as keep not themselves within the limits of their own callings and Professions; who are never well but when they are taxing or finding fault with something either in Church or State; who can teach their Princes how to Govern, their Ministers how to Preach, what Laws are fit for the Kingdom, what Order for the Church: *Ne sutor ultra crepidam.* Every man must keep within the bounds and limits of his own calling: The Lawyer must not demurr on *dubia Evangelica*, nor the Artizan and illiterate day Labourer hold himself sufficient to be a Master-builder in Christs Church: Men of every Profession must not take upon them, to have skill in expounding Scripture. It's well provided by our Laws, that Divines and Ecclesiastical Persons may not take Farms, follow any Mechanick Trades, buy nor sell for return in Markets: And shall Farmers, Mechanicks, Men of all Professions, and men of no Professions, turn Divines? No. Every one is to act that part which God hath allotted him: The Taylor must not leap from the Shop-board to the Pulpit, nor the Cobler from the Stall to the Throne. God hath made Kings to Govern, and

Subjects to Obey: 'Tis not therefore for Subjects to call in Question, or be cenſuring the Actions of their Prince. *Rex ſub nullo niſi ſub Deo*; To be accountable to none but God, is the Royal Prerogative of Princes: *For who ſhall ſay unto the King, What doſt thou?* 'Tis not for every Tradeſman to be medling with State-affairs: 'Tis not for every Mechanick, every pitiful inferiour fellow, that is placed at the lower end of the World, and doth not know how the upper Springs of the Government are moved, to be tampering with them, and putting of them out of place.

Theſe things are above their reach, they belong not unto them. Every man is not cut out for every Employment; and yet 'tis a common Folly, for moſt men to think themſelves fitter for the buſineſs of others than their own. Oh what an excellent Preacher could I make, ſaith the Mechanick! How admirably well could I perform the Office of a Magiſtrate or Prince, ſaith the inferiour Tradeſman! And how forward are too many (whoſe buſineſs 'tis not) to cenſure State-Councels, and Judiciary proceedings? Every man is an *Abſalom*, to ſay to every man, *Your Cauſe is good, but the King hath appointed none to hear it*; 2 Sam. 15. 3. And ſay

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our ſeditious *Abſoloms*, verſ. 4. *O that I were made Judge in the Land, that every man might come unto me, and I would do him Juſtice*: But if you who never made it your buſineſs, think your ſelves fit enough to undertake the Employment of others; may not they think themſelves as well qualified for, and by the ſame Right and Juſtice attempt to diſcharge your Office, or any other perſons which they moſt fancy.

And how natural 'tis for ſuch pragmatical Examples as theſe to have ſo ill Effects upon others, was wittily repreſented in the ſharp Reproof of an imprudent Action of King *Lewis* XI. of *France*, who having appointed a certain Biſhop to take the general Muſter of Souldiers at *Paris*, and *Chabannes* one of his Noblemen, taking this thing in ill part, deſired of the King to give him the Authority of cenſuring the ſaid Biſhops Clergy-men; to which the King replying, That it was not fit to put ones Sickle into another mans Corn: Yes, ſaith the other, ſince the Biſhop hath made our Harveſt his own, why may not we alſo as well make his ours? So that nothing will enſue from hence, but great diſorder and lamentable confuſion; for whileſt all men will be every thing, no man at laſt will be any thing he ſhould be. But what's the Rea-

ſon that ſo many of late have thus run out, and forgot themſelves? Why, to be reputed a man of Intriegue, a perſon well vers'd in the Myſteries of State, to be admired and cry'd up for a politick and ſhrewd Common-wealths-man, are tickling pieces of Honour, and the Temptations which have of late betrayed ſo many thus to run out beyond their bounds, to the diſturbance of the publick Peace, and in the end will prove to the utter Ruine and Confuſion of themſelves and others; and then Experience will convince them of their extream folly, and ſhew them that theſe Edge-tools are not to be medled with by every Stripling and upſtart Stateſman.

If things be ordered thus or thus in Church or State, by the wiſdom of your Governours, *What's that to you? Follow you Chriſt*, by acquitting your ſelves conſcionably, and like Chriſtians, in the diligent Diſcharge of thoſe ſeveral Duties required of you in your particular Spheres and Stations in which it hath pleaſed God to place you.

Tantúmne abs re tuâ otii ſit tibi, aliena ut cures?

Study

Study to be quiet, meddling with your own busines, 1 Thess. 4. 11.

But whoever they be that thus run out beyond their own bounds, and exercise themselves in such kind of Practices as these; they themselves shall find in the end, that they have laboured without thanks, lived without love, and many of them will dye, as shamefully and untimely, so without Tears, without Pity; save that some may say, 'twas pity they dy'd no sooner.

Turn therefore this Curiosity the right way; *Transduce hanc curiositatem ad curam salutis tuæ*; Change *Peter's What, What shall this man do?* into *Paul's What*, Acts 9. 6. *Lord, what will you have me to do?* And then you shall hear our Saviour answering, and directing you in the last part of my Text, *Follow you me.*

Which words lay before us, not only *Peter's* Duty, but every ones; *Quod Petro dicitur, omnibus dicitur, Follow you me*: Here's a Precept to follow a President; *Plus docemur exemplis, quam preceptis; longum per precepta, &c.* But where both meet together to direct us, there we are unadvised not to follow:

follow: The Command muſt be obeyed, it's from Chriſt himſelf; the Pattern cannot be denyed, it is Chriſt himſelf ſet forth as a Pattern for us to follow.

Great Examples are of vaſt importance, inviting the Attendance, and awakening natural Conſcience and Ingenuity to attempt things that may excel. It was not therefore without good reaſon adviſed in *Seneca*, that every man ſhould propound to himſelf the Example of a wiſe and vertuous Perſonage, as *CATO*, *SOCRATES* or *BRUTUS*; and by a fiction of Imagination to ſuppoſe him preſent as a Witneſs, and really to take his Life as a direction of all their Actions. But the beſt and moſt excellent of the old Law-givers and Philoſophers among the *Greeks*, had an allay of Viciouſneſs, and could not be exemplary all over; and the beſt among the Chriſtians, in the greateſt flame of their ſhining Piety, have fal'n ſhort ſomething of the Commandment: We may find among them Examples, one eminent for this Vertue, another for another, but none for all, excepting the Man Chriſt Jeſus. The *Italians* got up all the excellent Pictures in the World, that out of them all they might make up one Maſter-piece, or moſt

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most excellent Picture. And we read of a Painter, that went to one Virgin for an Eye, to another for a Lip, to a third for a Forehead, to a fourth for a Chin, to make exquisite the Face of his Goddess: We need not go to one Saint for this Vertue, to another for that, for perfection; take Christ, and take all: He intended himself an Example of Piety, and led so holy a Life in all the Instances of it, with this design, that he might shine to all the Generations and Ages of the world to come, and become an Example and guiding Star to us in our Journey.

And he therefore in all the Actions of his Life (in which he propounds himself imitable) *did so converse with men, that men after that Example might for ever converse with him. Christ hath suffered for us* (saith St. *Peter*, 1 Ep. c. 2. ver. 21.) *leaving an Example to us, that we might follow his steps.* And the Author to the *Hebrews*, chap. 12. v. 2. commands us *to look unto Jesus, the Author and finisher of our Faith.* Look upon him, and so eye him that you may follow him; so follow him that you may live like him, that you may lay,

Sic

Sic oculos, sic ille manus, sic ora ferebat.

When your Eyes are haughty with Ambition, did He carry his Eyes so? No: Like as a Lamb before that bloody Wolf *Pilate*, his Look was meek and lowly, thô lovely. When thou curseſt him that angers thee, Did he carry his Mouth so? No. *Father, forgive them.* When thou art provoked with Words, and returneſt Blows; Did he carry his Hands so? No. Being ſtricken he ſtruck not again. *Summa Religionis eſt imitari quem colis*: Nothing is more Honourable than to be like God. The Heathen Worſhippers of falſe Deities grew vicious upon this Stock, and acted many things contrary to their beſt Reaſon, only to be like them. *Adulterio delectatur Quis? Jovem reſpicit.* But you have here not only the Command but the Example of Chriſt, to imitate him in a Life of Piety and Obedience, of Juſtice and Temperance, of Charity and Devotion; ſuch a Life without which Humane Society cannot be preſerved. And therefore, *Si præcipientem ſequi non vis, ſequere præcedentem*, ſaith *Lactantius*. If you will not follow him in his Word commanding, yet follow him in his work directing.

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But ſome things there be which our Saviour did, that you muſt not attempt to follow him in: Your Imitation hath a Limitation: For there are ſpecial Works which he reſerves to himſelf, and wherein he did never command nor commend Man's following him, but rather ſtrikes it down as Preſumption.

1. You muſt not follow him in the Works of his Power: If *Nebuchadnezzar* aſpire to this, he ſhall be ſent to *eat graſs with the Beaſts of the Field.*

2. You muſt not follow him in the Works of his Wiſdom: If *Adam* contend for this, he ſhall be *ſent forth of Paradiſe to till the Earth.*

3. You muſt not follow him in the Works of his Miracles: If *Simon Magus* will be mounted up like God, and flye in the Air, he ſhall be hurl'd down, and break his Neck.

4. You muſt not follow him in the Works of his Majeſty: If *Lucifer* will aſpire to be

like God in this, he ſhall be thrown out of Heaven, and damned in Hell. And therefore, whereas our Saviour ſaith, *Learn of me*; St. *Auguſtin* ſaith, What to do? not to create the World, not to walk on the Water, not to raiſe the dead: You muſt follow him, *non in quantum filius Dei, ſed in quantum filius hominis.* Neither in them muſt you expect to take ſuch large Steps as our Saviour did, but you muſt ſtep ſo far as you can, and walk ſo faſt as you may. Follow you muſt carefully and chearfully, tho' *non paſſibus æquis*: Tho' you cannot reach Chriſt's mark, yet if there be a willing mind, 'tis accepted according to what a man hath, and not according to what he hath not.

I ſhall inſtance in one path-way or two wherein you muſt follow him, and ſo conclude.

1. You muſt follow him in the way of Piety and Holineſs; of which that he was a moſt eminent Example, no Chriſtian will deny.

2. You muſt follow him in the path-way of

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of *LOYALTY* and Obedience, which is a very neceſſary one to be inſiſted on, and more eſpecially at this juncture of time; and without following of him in this, your following of him in any other will avail you nothing. For our Saviour having ſhewed himſelf a moſt eminent Example of Piety and the *Fear of God*, is alſo a moſt perfect pattern of *Loyalty*, and *Obedience to the King*. And as you have his Pattern, ſo his Precept too; for he commands us to *give to Cæſar the things that are Cæſars*: And to ſhew us, that Religion and Loyalty go hand in hand, in the ſame Sentence and breath enjoyns us to *give to God the things that are God's*; which doth declare, that there is ſuch a neceſſary Connection betwixt the true *Fear of God* and *Honour of the King*; that whoever he be that ſaith *he fears God*, and at the ſame time *diſobeys the King*; we may ſay of him as St. *John* doth in another caſe, *He is a Lyar, and the truth is not in him, nor the fear of God.*

What therefore may we think of that *Arch-Rebel* who hath put out his Traiterous Declaration, to excite his Majeſties Subjects to riſe in Rebellion againſt him; who hath ſet

up his Standard in the *West* againſt his lawful Prince, and hath placed God and Religion in the Front of his Traiterous Deſigns. Why? He draws God himſelf to his horrid Conſpiracies, and makes a mock of him and his Religion too: For *RELIGION* and *REBELLION* are as oppoſite as white and black; and a Diſloyal Chriſtian is as great a Contradiction as a juſt Robber, or innocent Murtherer. But HE, with thoſe that ſide with him, or any way countenance his rebellious Undertakings, or wiſh well to his Traiterous Proceedings; nay thoſe that do not act againſt him as vigorouſly as they can, but ſtand neuter, watching which ſide will prevail, determining to cloſe and comply with that, making ſure to ſave one, and ſleep in a whole skin; they who under pretence of Authority can tune their tongues to any thing, but Authority diſcountenancing them, can forbear, and times turning head again can do as they did; they who are ſuch Time-ſervers, that *Proteus*-like can change themſelves into any form or faſhion, who are ſuch lukewarm Converts, as for a while (to ſecure their Intereſt and the main Stake) put on an outſide colour of Loyalty, but upon

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upon the leaſt proſpect of advantage reaſſume their beloved Principles of Sedition and Rebellion; they who are ſuch Phariſaical Loyalliſts, to fear the King (as the *Indians* Worſhip the Devil) to prevent his hurting of them, and not out of any right or ſincerity of their Duty; they who upon any pretence do take up Arms againſt their lawful Prince; nay, they that do not rather fall a Sacrifice to the fury of ſuch a wicked Rebel, than forfeit their Loyalty by complying with him in his wicked deſigns, they are ſo far from following Chriſt, they are ſo far from tranſcribing that Copy which he hath ſet them in this particular, that they bring an eternal Scandal and indelible Reproach on that Religion of which he was the Author, and whoſe Doctrine countenances nothing that is ſo manifeſtly inconſiſtent with Allegiance to our Prince, the Peace of Societies and Civil Government: Is this the way to take off that Reproach which thoſe Sons of *Belial* have brought on this our Nation, by ſhedding the Innocent Blood of King *Charles* the Firſt (who will ever be remembred for his eminent Vertues and Sufferings, by all Religious and Loyal People that fear God

God, and honour the King) by endeavouring to embrue their Hands in the Blood of his Son: But how can we expect that he to whom his Father might have ſaid, *κὰ σὺ τέκνον*, ſhould give the Brother of that Bleſſed Prince occaſion to ſay leſs than *Cujus præſidio tutus etiam adverſus hoſtes eſſe debueram, illius inſidiis circumventus, tutior ab hoſtibus quam ab illo ſum.*

But theſe are not the meaſures of Allegiance and Obedience chalk'd out to them in the Example of their bleſſed Saviour: For he was not one of a Factious ſpirit, no raiſer of Sedition, no Encourager of Tumults and Rebellion. He never plotted or deſigned any thing againſt the Life or Dignity of his lawful Governour. He never entred into any Combination, Aſſociation or ſecret Conſult about raiſing of Men or Money to ſet on foot or carry on a Rebellion: He never Libell'd his Prince, nor ſtirr'd up the People againſt his Perſon or Government; but plainly condemns all kind of Reſiſtance of Lawful Authority by force or violence, in reproving St. *Peter*'s drawing of the Sword againſt thoſe who acted by

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by it. He hath ſecured the Right and Intereſt of Princes, the Liberty of Subjects, and Peace of Societies, in not allowing Subjects Right or Liberty on any pretence whatever to take up Arms againſt the lawfull Powers. And from his words to St. *Peter*, *Put up thy Sword into its ſheath*, &c. you may ſufficiently learn his mind and will concerning the Reſiſtance of them. For if ever there was or can be any caſe wherein Reſiſtance of lawful Authority by force is juſtifyable, it muſt had been in this: And yet then our Saviour diſallows of drawing the Sword againſt or without lawfull Authority: When the greateſt Innocence was aſſaulted, their Lives and Eſtates in great danger, and the very Foundations of Religion ſtruck at: And thought it more for the ſafety of every Subject, that the Sovereign Power ſhould be inveſted with an abſolute, unaccountable and irreſiſtible Authority, ſubordinate to none but God himſelf.

Thô this Authority ſhould degenerate into Tyranny, yet it muſt by no means be reſiſted by his followers; which plainly appears

pears by his behaviour towards those Tyrants that reigned in the World in his time, most infamous for their Cruelty and Oppression: For thô some might be in danger when it thus happened into ill hands, yet more would be in danger, and in far greater danger too, when it might be resisted: And therefore our Saviour allows not of a Princes Male-administration of Affairs, failures enough to forfeit his Commission, and supersede his Authority. But by his Precept commands us, and by his Example shews us that we ought (when the Precepts of the Gospel will not allow us to pay an active Obedience) with all Christian humility, to submit to the severest Penalties, in the Ordinances of our lawful Sovereign.

The Primitive Christians and Martyrs by a passive Valour and Courage, shewed their Love and Constancy to their Saviour and his Religion, by suffering gladly the spoyling of their Goods, and rejoycing in the midst of scorching Flames: Not by fighting for it, or making it a pretence to rebell, thô they wanted not force sufficient to have opposed the Heathen Emperours; yet they

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they willingly submitted to the unjust Sentence of their Governours, following the example of their Blessed Lord and Saviour: One would therefore think that those many excellent discourses, which have of late been made to press this duty of Loyalty and Obedience, might have been unnecessary, at least sufficient to have attained their designed ends: Since 'tis not to an Heathen Emperor or Tyrant; but to a Prince well furnished with all Wisdom, that is most fit for so great a King, to one who esteems our welfare his happiness, and makes it his daily care and study: *Ne bona caduca sint, ne mala rediviva*: That those good things which we enjoy by him, may never depart from us; that those Evils which we suffer'd before him, may never return unto us: To one who hath most graciously engaged to defend and protect that Religion which the Royal Martyr his Father of ever Blessed memory hath sealed with his Blood.

'Tis our Duty therefore (without any causeless fears or jealousies in our selves, or stirring up any in the People) to rest quiet

and peaceable in this assurance, and to do our part, in following Christ in this pathway of Loyalty and Obedience, and thereby make his Reign safe, easie and prosperous, and himself a glorious Prince; and we may rest assured, that he will not be wanting in any thing on his part, that may make us lead under him a quiet and peaceable Life, *in all Godlinesse and Honesty*, and thereby become an Happy People.

In vain are we called Christians, if we follow not the Example of Christ the Father of the Institution: *Dictum Malachiæ Abbat apud S. Bern.*

To conclude therefore: Follow Christ, by despising all those gilded Vanities that he despised, by fearing none of those Sadnesses and hard Usages which he suffered, by practising all those Doctrines that he taught: So then you shall at last be added to that glorious Company of Apostles and Martyrs which are gone before you, and together with them, follow Him into Eternal Glory:

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To whom, with the Father and the Bleſſed Spirit, be aſcribed by us and the whole Church, as is moſt due, the Kingdom, the Power and Glory, for Ever and Ever. *AMEN.*

FINIS.